

will give us to the great ADITI?<sup>u</sup> that I may  
again  
behold my father and my mother ?

2. Let us invoke the auspicious name of  
A&JNI,"  
the first divinity of the immortals, that he may  
give  
us to the great ADITI, and that I may behold  
again  
my father and my mother,

3. Ever-protecting SAVITJH/' we solicit (our)  
por-  
tion of thee<sub>3</sub>—who art the lord of affluence,—

4. That wealth which has been retained in  
thy  
hands, and is entitled to commendation, as  
exempt  
from envy or reproach.

5. We are assiduous in attaining the summit  
of  
affluence, through the protection of thee,  
who art  
the possessor of wealth.

6. These birds, that are flying (through the  
air), <sup>Yar</sup>£<sup>a</sup> \*  
have not obtained, YARUNA/ thy bodily  
strength, or  
thy prowess, nor (are able to endure thy)  
wrath;

<sup>n</sup> *Aditt'*j according to *Say art a*, here means \*' earth.'

<sup>b</sup> A passage from the *Aitareya Brdhmana* is  
cited, by the  
Scholiast, stating that *Prajapati* said to him  
(*S'ttnaMepa*), "Have  
recourse to *Acfni*^ who is the nearest of the-go.ds;"  
upon which he  
resorted to *Agni: Taai Prqjdpator ucdclidgnir*  
*vaidevdndm n&dish-*  
*i'has tarn evopadhfaeti; s^gnim upasasdra.*

<sup>c</sup> In this and the two following stanzas,  
application is made to  
*Samtri*, by the advice, it is said, *ofAt/ni*; not,  
however, it maybe  
remarked, for liberation, but for riches,—a request  
rather irre-

conciliable with the supposed predicament in which  
*S'unahsejM*  
stands.

<sup>d</sup> *Sai-itri* refers *SlmaMepa*, it is said, to  
*Varuna*. It is not  
very obvious why any comparison should be  
instituted between,  
the strength and prowess of *Varuna* and of birds.